TWO TREATISES.

The first,

Of the Nature and Practice of Repentance.

The second,

Of the Combate of the Flesh and Spirit.

LONDON,

Printed by *Iohn Legatt*, dwelling in Little-Wood-street. 1632.

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Of the Conflict of the Flesh and Spirit.

LONDON,

Printed by Tho. Leach, Living in Little Britain. 1693.

¶ To the Reader whosoever.

GOD hath bestowed on us great prosperitie and peace, with plenty of all temporall blessings that heart can wish for many yeers in this Land.

Prosperitie abused hath beene the occasion of many grievous sins against the first and second Table: specially of Atheisme, neglect of Gods worship, contempt of the Word, prophanation of the Sabbath, abuse of the Sacraments, &c.

These and such like sinnes have long called downe for iudgements from Heaven upon us: and the rather because the preaching of the Word hath little prevailed to bring us to any amendment of life.

Whereupon God hath now begun to cause his iudgements to seaze upon us, specially plague and pestilence: and that even in the very principall part of the land: whereby he himselfe doth (as Iob *saith)* Round us in the care, *and preach repentance to us.*

Iob.36.15. *Wherfore it standeth us now in hand, if ever, to looke about us: and if we have not repented, to begin to repent: if we have in former time repented, to do it more earnestly.*

If so be that we shall harden our hearts both against his Word and iudgements, and put farre from us the euill day: undoubtedly we must needs looke for iudgements farre more terrible then ever we felt as yet, if not eternall destruction. Let us bee advised by the old world, who made light of Noahs *warning, & were drowned in the flood:*

by

by Lots *sonnes in law, who tooke their fathers counsel for mockage, and were burnt with fire & brimstone from Heaven: by the foolish Virgins, who were sleeping when they should have been furnishing their Lamps, and were shut from the marriage of the Lambe.*

And to direct thee somewhat in the Practice of Repentance, I haue penned this small treatise: use it for thy benefit, and see thou be a doer of it: unlesse thou wilt be a wilfull murderer and shead the blood of thine owne soule.

And whereas there have beene published heretofore in English two Sermons of Repentance, one by Master Brad. *Martyr, the other by Master* Arthur Dent. *Sermons indeede which haue done much good: my meaning is not to adde thereunto, or teach any other doctrine, but only to renew, & reuiue*

the memorie of that which they have taught.

Neither let it trouble thee that the principall Divines of this age, whom in this Treatise I follow, may seeme to be at difference in treating of Repentance. For some make it a fruit of Faith, containing two parts, mortification, and vivification: (a) *some make faith a part of it, by dividing it into contrition, faith, new obedience:* (b) *some make it all one with regeneration. The difference is not in the substance of doctrine, but in the Logicall maner of handling it. And the difference of handling arriseth of the divers acception of Repentance. It is taken two waies generally and particularly. Generally, for the whole conversion of a sinner, and so may containe contrition, faith, new obedience under it, & be confounded with regenera-*

a Melanchon. loc. com.
b Calvin Inst. lib. 3 3. part. 9.

ration. It is taken particularly for the renovation of the life and behaviour: and so it is a fruit of faith. And this onely sense doe I follow in this Treatise.

I have added hereto a few lines of the combate betweene the Flesh and the Spirit: because Repentance and this combate are ioyned together, and the one is not practised without the other, as appeareth by resolving, Psal. 51.

Spirit. Have mercy on me, O God, according to thy loving kindnesse. Verse 1.

Flesh. *Yea, but this thine adultery comprehends infinite sins: therefore looke for no pardon.*

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. *This sinne hath taken such deepe place in thee, that it will hardly bee pardoned.*

Verse 2. *Spirit.* Wash me throughly from mine iniquity, and cleanse me from my sinne.

Flesh. *Thy speciall trespasse is against man.*

Verse 4. *Spirit.* Against thee, against thee onely have I sinned.

Flesh. *Except this one sin, thy life is unblameable.*

Verse 5. *Spirit.* Behold, I was borne in iniquity, &c.

Exo.14.13. *Yea, the best man that is in the practice of godlines often appeares to be unlike himselfe: and the cause is this spirituall combate. The flesh otherwhiles makes him wayle and mourne, and go drooping: presently after the spirit puts into him (as we say) the heart of grace, and makes him triumph against the flesh, the divell, the world.* Moses *was contrarious at the red Sea; but he failed at the waters of strife:* Iob *praiseth God, & afterward blas-*

Num. 20. 11,12.

Iob 1.21. & 31.

phemes

phemeth. David *is often fainting in miſery, yet by and by revived. Wherefore there is good cauſe why the conſideration of Repentance and the combate ſhould goe together: that no man, after he hath begun to repent, might dreame of eaſe to his fleſh: as though we ſhould goe to heaven in beds of doune: but that we might be reſolved, that when we begin to doe any thing pleaſing unto God, then we muſt looke for nothing but continuall moleſtations from our vile and wicked natures.* Pſa.6.1,8.

William Perkins.

¶ VVhat Repentance is.

CHAP. I.

REpentance is a worke of grace rising of a godly sorrow: whereby a man turneth from all his sinnes unto God, and brings forth fruits worthy amendment of life.

I call Repentance a worke: because it seemeth not to be a quality, or vertue, or habit: but an action of a repentant sinner: Which appeareth by the Sermons of the Prophets and Apostles which runne in this tenour, *Repent, turne to God, amend your lives, &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe,

Againe, Repentance is not every kind of worke, but a work of grace; because it cannot be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repent, unlesse he first hate sin, and love righteousnes: and none can hate sinne, unlesse he be sanctified, and he that is sanctified is justified: and he that is justified, must needs have that faith which unites him to Christ, and makes him bone of his bone and flesh of his flesh. Wherefore he that repents is justified, and sanctified, and made a member of Christ by faith. II. He that returneth to God, must first of all be turned of God: and after that we are turned, then we repent. *Surely after I was converted, I repented: and after that I was instructed, I smote upon my thigh.*

Ier. 31. 19.

thigh: I was ashamed, yea, even confounded, because I did beare the reproach of my youth.

Some may object, that repentance goes before all grace, because it is first preached. The first Sermon that ever was made was of repentance, preached by God himselfe in Paradise to our first parents. And ever since the Sermons of all the Prophets and Apostles, and of all faithfull ministers have had repentance for their beginning and scope. The answer hereto may be this: If we respect the order of Nature, there be other graces of God which goe before Repentance: because a mans conscience must in some part be settled touching his reconciliation with God in Christ, before he can beginne to repent. Wherefore justification and sanctification in order

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of nature go before repentance: But if we respect time, grace & repentance are both together. So soone as there is fire, so soon is it hot: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goeth before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lyeth hid within the barke. Repentance is like the bud that speedily sheweth it selfe, before either blossome, leafe, or fruit appeare; yea, all other graces of the heart which are needfull to salvation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that Repentance riseth of godly sorrow in the

the heart, as *Paul* teacheth, *Godly sorrow causeth repentance unto salvation never to bee repented of.* It is called a godly sorrow, or a sorrow according to God, that it may bee distinguished from worldly sorrow; which is a griefe arising of the apprehension of the wrath of God and other miseries; as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishmẽts of sinne: whereas the godly sorrow causeth *griefe for sinne, because it is sinne.* And it makes any man, in whom it is, to bee of this disposition and minde, that if there were no conscience to accuse, no divell to terrifie, no Iudge to arraigne & condemne, no hell to torment, yet would he bee humbled and brought on his knees for his sinnes, because

he

he hath offended a loving, merciſull, and long-ſuffering God.

Further, I ſay, that repentance ſtands in turning againe to God. Man at the firſt was made a goodly creature in the Image of God, having fellowſhip with him, whereby he dwelt in God, and God in him. By ſinne there is a partition made betweene God and man, who is alienated and eſtranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child going from his Father into a farre countrey, the ſtraying, nay, the loſt ſheepe. Now when men have grace to repent, then they begin to renew this fellowſhip, and turne againe to God. And the very eſſence or nature of repentance conſiſts in this turning. Which *Paul* doth ſeeme to intimate, when he ſaith,

Eſa. 59. 2.
Eph. 4. 18.

ſaith, *That he ſheweth both to Iew and Gentile, that they ſhould repent and* turne to God, *and doe workes worthy amendment of life.* In which words he ſets downe unto us a full deſcription of Repentance. Act.20.16.

Againe, I ſay, that repentance is a turning from ſinne, becauſe it doth not aboliſh or change the ſubſtance of body or ſoule, or any of the faculties thereof, either in whole or in part; but onely rectifie and amend them, by remooving the corruption. It turnes the ſadneſſe of melancholy to godly ſorrow, choller to a good zeale, ſoftneſſe of nature to meeknes of ſpirit, madneſſe and lightneſſe to Chriſtian mirth: it reformes every man according to his naturall conſtitution, not aboliſhing it, but redreſſing the fault of it.

Further,

Further, I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaveth his prodigality, and gives himselfe to the practice of covetousnes: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leave the extreames, and follow the meane.

The third is, not when a man turnes from sinne, but sinne turneth from him and leaveth him. As when the Drunkard leaves drunkennes, because his stomacke is decayed: the fornicato

cator his uncleanneſſe, becauſe the ſtrength of nature faileth him: the quarreller his fighting, becauſe he is maymed one legge or arme. The laſt is, when men turne from many ſinnes, but will not turne from all. As *Herod* did many things at the advertiſement of *Iohn Baptiſt*, but could not be brought to leave inceſt, in having his brother *Philips* wife. This repentance is nothing. For as he which is truly regenerate, is wholly in body, ſoule, and ſpirit regenerate, ſo he which truly repents, turnes from all ſinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their ſinnes: for ſound repentance for one ſpeciall ſinne, bringeth with it repentance of all ſinne. And as God requires parti-

particular Repentance for all knowne sinnes, so he accepts a generall repentance for such as be unknowne.

To proceede further, the conversion of a sinner in Repentance, hath three parts. The first, a purpose and resolution in the minde: the second, an inclination in the will and affections: the third, an indeavour in life and conversation, to abandon and leave all his former sinnes, and to employ himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruits worthy amendment of life: because it cannot be knowne to be sincere, unlesse it bring forth fruit. Esa.61.3. Repentant sinners are *trees of righteousnes* of Gods own planting: and they grow by the wa-

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ters that *flow out of the sanctuary*, and therefore they must bear fruit that may *serve for meate, & leafe for medicine*: otherwise the axe of Gods iudgement is layed to their *roots* to stocke them up. Eze.47.12 Mat.3.10.

CHAP. II.

Of the causes of Repentance.

THat principall cause of Repentance is the Spirit of God, as *Paul* saith: *Instructing them with meekness that are contrary minded, prooving if God at any time will give them Repentance.* And *Ieremy, Convert thou me, and I shall be converted.* 2 Tim.2. 25. Ier.31.18.

The instrument of the holy Ghost in working repentance, is the minister of the Gospell onely, and not the Law. Reasons hereof are these. I. Faith is engendred by the preaching

ching not of the Law, but of the Gospell, as *Paul* saith, *The Gospell is the power of God to salvation to all that beleeve from faith to faith:* therefore repentance which followes faith as a fruit thereof, must needs come by the preaching of the Gospel onely. II. The Law is the *minister of death and damnation* because it shewes a man his wretched estate; but shewes him no remedy: therefore it cannot be an instrumentall cause of that repentance which is effectuall to salvation. III. The doctrine of repentance is a part of the Gospell: which appeares in this, that the preaching of repentance, and the preaching of the Gospel, are but one for a other. And our Saviour Christ divideth the Gospell into two parts: the preaching of repentance

Ro.1.18.

2 Cor.3.7.

Luk.9.6. cum Mat. 6.12.

Lu.24.47.

tance, and remiſſion of ſinnes in his name. IV. That part of the word which works repentance, muſt reveale the nature of it, and ſet out the promiſe of life which belongs unto it. But the Law neither reveales faith nor repentance, this is a proper worke of the Goſpell. If it be ſaid, that the Law is a Schoolemaſter to bring us to Chriſt, the anſwer is, It brings men to Chriſt, not by teaching the way or alluring them, but by forcing or urging them.

Vrgendo non allicendo.

Neither doe we aboliſh the Law, in aſcribing the worke of repentance to the Goſpell onely: for though it be no cauſe, yet is it *an occaſion* of true repentance; becauſe it repreſents unto the eye of the ſoule our damnable eſtate, and ſmites the conſcience with dolefull terrors and

feares,

feares, which though they be no tokens of grace (for they are in their own nature the very gates and downfall to the pit of hell) yet they are certaine occasions of receiving grace. The Physicion is otherwhiles constrained to recover the health of his Patient, by casting him into some fits of an ague: So man, because he is deadly sick of the disease of sinne, must be cast into some fits of Legall terrors, by the ministery of the Law; that he may recover his former estate, and come to life everlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the Law. *Ioseph's* brethren, when they were in distresse in Egypt, said one to another, *We have verily sinned a-*

Gen. 24. 22.

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ainst our brother, in that we saw he anguish of his soule when he besought us, and we would not eare him: therefore is this trouble come upon us. And the Lord Ose.5.15.
aith in Oseah, *I will goe and returne to my place till they acknowledge their fault, and seeke me: in heir affliction will they seeke me diligently.* And the Israelites say, La.3.20.
My soule had them (namely afflictions) *in remembrance, and is umbled in me.* Example of Ma- 2 Chr.33.
asses: *And when he was in tri- 12.*
ulation, he prayed to the Lord his od, and humbled himself great-
y. And *David* saith, *It is good for* Psa. 19.7.
e that I have been afflicted, that might learne thy statutes.

CHAP. III.

How Repentance is wrought.

REpentance is wrought in the heart by certaine steps

and degrees. First of all, a man must have *knowledge* of foure things, namely, of the Law of God, of sinne against the Law, of the guilt of sinne, and of the judgement of God against sinne which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to mans owne person by the work of the conscience, assisted by the Holy Ghost, which for this cause he called the *Spirit of bondage*: And this application is made in a forme of reasoning called a Practicall Syllogism on this manner.

Rom. 8. 15.

The breaker of the Law is guiltie of eternall death, saith the minde.

But I am a breaker of the Law of God, saith the conscience as witnes

witnesse and an accuser.

Therefore I am guilty of eternall death, saith the same conscience as a Iudge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of GODS iudgements against sinne; commonly called the *Sting of conscience, or penitence, and the compunction* of heart. Act. 2. 38.

Now this compunction, unlesse it bee delayed by the comforts of the Gospell, brings men to desperation, and to eternall damnation. Therefore hee that will repent to life everlasting, must goe foure steps further: First, hee must have *knowledge* of the Gospell, and enter into a serious consideration of the mercy of God therein revealed. Then must follow the *application* of the former knowledge

by the conſcience, renewed and assisted by the Spirit of Adoption, on this manner.

Hee that is guilty of eternall death, if he deny himſelfe, and put his affiance in the death of Chriſt, ſhall have righteouſneſſe and life eternall, ſaith the mind enlightened by the knowledge of the Goſpell.

But I being guilty of eternall death, deny my ſelfe, and put all mine affiance in the death of Chriſt, ſaith the conſcience renued by the ſpirit of adoption.

Therefore I ſhall have righteouſneſſe and life everlaſting by Chriſt.

Thirdly, after this application there followes *ioy* and *ſorrow*: ioy, becauſe a mans ſinnes are pardoned in Chriſt: ſorrow becauſe a man by his ſinnes hath displeaſed him which hath bee

ſo loving and merciſull a God unto him.

Laſtly, after this godly ſorrow followes *Repentance*, called a Tranſmentation or turning of the mind, whereby a man determines and reſolves with himſelf to ſin no more as he hath done, but to live in newneſſe of life.

CHAP. IV.

Of the parts of Repentance.

REpentance hath two parts, Mortification, and riſing to newneſſe of life.

Mortification is the firſt part of Repentance, which concernes turning from ſinne.

Men turne from ſinne, when they doe not onely abſtaine from actuall ſin, but alſo uſe all meanes whereby they may both weaken and ſuppreſſe the cor-

ruption of nature. Chirurgions when they must cut off any part of the body, use to lay plaisters to it to mortifie it; that being without sense & feeling, it may bee cut off with lesse paine: In the same manner we are to use all helps and remedies prescribed in the Word, which serve to weaken or kill sinne, that in death it may be abolished.

And it must not seeme strange that I say, we must use meanes to mortifie our owne sinnes. For howsoever, by Nature wee can not doe any thing acceptable to God, yet being quickned and mooved by the holy Ghost, we stir and moove our selves to doe that which is truly good. And therefore repentant sinners have grace in them, whereby they mortifie their owne sinnes. *Paul* saith,

Acta agimus.

1 Cor. 9. 27.

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beate downe my body, and bring it in subiection. And, They which are Christs, have crucified the flesh with the affections and the lusts thereof. And, Mortifie therefore your earthly members, fornication, uncleannes, the inordinate affection, evill concupiscence, and covetousnesse. And, If any man purge himselfe from these, hee shall be a vessell unto honour. And, S. Iohn saith, Every one which hath this hope in him, purgeth himselfe even as he is pure. And, He which is begotten of God, preserveth himselfe, and the wicked one toucheth him not.

Gal.5.24.
Col.3.5.
2 Tim.2.1.
1 Ioh.3.3.
Cha.5.8.

Mortification hath three parts. A purpose in minde, an inclination in will, and an indeavour in life and conversation to leave all sinne.

Rising to newnesse of life, in the second part of Repentance

concerning sincere obedience to God.

And it hath also three parts. The two first are a resolution in the minde, and an inclination or lust in the will to obey God in all things. *Barnabas* exhorts them of Antiochia, *That with*
Act.11.23. *purpose of heart they would cleave unto the Lord.* Examples of both these are many in Scripture.
Iosh.24.15 Of *Iosua*, *If it seeme evill unto you to serve the Lord, choose you this day whom you will serve, whether the Gods which your Fathers served, or the gods of the Amorites, &c. but I and my houshold*
Ps.119.57. *will serve the Lord.* Of *David*, *Lord, thou art my portion*, I have
Verse 106. determined *to keepe thy commandements.* And, *I have* sworn
Psal.27.8. *& wil performe it, that I wil keep thy righteous iudgements.* And *When thou saidest, Seeke my face*

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ine heart answered unto thee, O Lord, I will seeke thy face. And *I have* applyed my heart *to fulfill thy Statutes alwayes even to the end.* Psal. 119. 112.

The third part is an endeuour in life and conversation to obey God. Example of *Paul, And herein* I take paines, *to have alwaies cleare conscience towards God and towards men.* Of *David, I have respect to all thy commandements.* And, *I have chosen the very way of truth, and thy Iudgements have I laid before me.* And *I have cleaved to thy testimonies.* And, *Direct me in the path of thy commandements: for therein is my delight.* Acts 24.16 Psa. 119. 6. Verse 30. Verse 31. Verse 35.

No man must heere thinke, that a repentant sinner fulfills the Law in his obedience: for their best works are faulty before God. And whereas the faith-

faithfull in Scriptures are said to be perfect: we must know that there bee two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indevour to performe perfect obedience to God, not in some, but in all his commandements. And this is the onely perfection that any man can have in this life. A Christian mans perfection is to bewayle his imperfection: his obedience more consists in the good-will then in the worke, and is more to be measured by the affection then by the effect.

CHAP. V.

Of the degrees of Repentance.

REpentance, hath two degrees. It is either ordinary

ry, or extraordinary.

Ordinary repentance is that which every Christian is to performe every day: for as men fall daily, either more or lesse; so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christian man is the temple and house of Gods Spirit: he must therefore once a day sweepe it, that it may be fit to entertaine so worthy a guest.

Extraordinary repentance is the same in nature with the former: it differeth onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grievous offences, whereby they do very grievously wound their owne con-

consciences, and give great offence to the Church. Of this sort was the repentance of *Peter*, when he went forth and wept bitterly: and *Davids* repentance, after that he had committed adultery, and murthered *Vriah*.

CHAP. VI.

Of the persons which must repent.

MEn be of two sorts: th naturall man, and the re generate. Repentance is need full for both. For the natura man, that he may be brough from his sinnes, and the Imag of God renewed in him. Som may say, that many naturall me live civilly, abstaining from a outragious behaviour, and ther fore need no repentance. I gra indeed they doe so: yet repe tance must goe withall. For

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vill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Pharises were civill, yet Christ saith of them, *Except your righteousnes exceed the righteousnes of the Scribes and Pharises, ye shall not see the kingdome of Heaven.* Mat.5.10. Repentance is also required in the regenerate; because they have many unknown and privy corruptions in them, which must be mortified: and otherwhiles they fall grievously: and therefore that they may rise againe, they must be dayly practised in the spirituall exercises of repentance.

CHAP. VII.

Of the Practice of Repentance.

IN the practice of repentance foure speciall duties are required: The first is a diligent

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and ſerious examination of the conſcience by the Lawes and Commandements of God, for all manner of ſinnes, both originall and actuall. Example of the children of Iſrael, *Wherefore is the living man ſorrowfull? man ſuffereth for his ſinne: let us ſearch and try our wayes, and turne again to the Lord:* Of *David*, *I conſidered my wayes, and turned my feete to thy teſtimonies.*

Lam. 3. 39,40.

Pſa. 119. 59

Touching Originall ſinne, this muſt be well remembred, that one man hath not one part onely of originall ſinne, and another man another: one man this corruption, another that; but every man as he received from *Adam* the whole nature of man: ſo alſo he received originall ſinne wholly. And therefore every man (not one excepted, ſaving Chriſt, who was

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extraordinarily ſanctified by the holy Ghoſt (in the wombe of the Virgin) hath in him from his parents, the corruption and ſeede of all ſinne, which is a naturall diſpoſition and proneneſſe to commit any ſinne whatſoever. Take a view, and conſider all the horrible ſinnes that bee practiſed in any part of the world, either againſt the firſt or ſecond Table; whatſoever they are, the ſpawn and ſeed of them, all is even in that man which is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrary; becauſe among men that want all manner of religion, ſome are more civill and orderly; ſome againe more lewdly diſpoſed. I anſwer that this comes to paſſe, not becauſe ſome men are by nature leſſe wicked then others:

but

but becauſe God by his providence doth limit and reſtraine mens corruptions (more or leſſe) which he doth for the good of mankinde. For if men might be wholly left to themſelves, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no living in the world.

In examination of actual ſinnes, three things muſt be followed. The firſt, that we muſt ſearch out, not onely our groſſe ſins, but even the very thoughts of our hearts. For repentance is not only a change of the ſpeech, apparell, and outward behaviour, but alſo of the inward and ſecret thoughts of the heart.

Ioel 2. 13. Therefore the Prophet *Ioel* bid the Iewes *Rend their hearts, and*

Eph. 4. 13. *not their garments*: and S. *Paul* tels the Epheſians, that the

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must *be renewed in the spirit of their minds*: and *Peter* bids *Simon Magus* to repent and pray to God, *that the thoughts of his heart may bee forgiven him*. The second, that the very circumstances of sinnes done must be considered: as the time when, the place where, and the manner how; as namely, whether they were done of ignorance or knowledge, of weaknesse, or presumption, or obstinate malice. Thirdly, in examination it is very meete and convenient, that we passe through all the commandements of the moall Law, laying them as most absolute rules to our hearts and lives; and by this meanes we shall be able to make large bills and catalogues of all our sins, even from the very cradle, to any part of our age following

Acts 8.20.

as

Iob 2.9. as the ſervants of God have al-
Pſal. 19.2. waies done. Thus it will come
to paſſe that we ſhall plainly ſee
our wretched eſtate, & acknow-
ledge that our ſins be in number
as the haires of our head, and as
the ſands by the ſea-ſhore.

A DIRECTION FOR examination of the *conſcience.*

I. COM. *Thou ſhalt have none other Gods, &c.*

He breakes this commandement,

THat knoweth not the true God, *Ierem.* 4.22.

That denyeth God in his heart, by denying his preſence, juſtice, mercy, &c. *Pſal.* 14.1.

That hates God, and ſhewes it by diſobedience, *Exod.* 20.5. *Rom.* 1.30.

That doth not feare God, and ſtand

ſtand in awe of him.

That feares men or other creatures more then God, *Math.* 10.31. *Apoc.* 2.8.

That lives in open ſins ſecurely, not fearing Gods Word or judgements, 1 *Theſſ.* 5. 6, 7.

That is ſorrowfull for his ſinnes only in reſpect of the puniſhment, 2 *Cor.* 7. 10.

That feares God by mens traditions, *Eſay* 29. 13.

That doth not beleeve Gods Word, but calleth the Canonicall Scripture in queſtion.

That deſpaires of Gods mercy.

That hath a dead faith without workes, *Iam.* 2.

That puts his confidence in the divell and his workes, as ſeekers to wizzards doe.

That loves the creatures, as riches, and honour, and his

owne

owne filthy pleasures more
then God, *Eph.* 5.5.

That putteth confidence in his
strength, wisedome, riches
Physicians, 2.*Chro.*16.9,11

That is impatient under the
Crosse, *Mat.*10.38.

That tempts God, *Math.*4.7.

That seeketh for the things of
this life, more then for God
kingdome, *Math.* 6.33.

That murmureth against God
1.*Cor.*10.10.

That disputes and holds there
is no God.

That holds and maintaines o
pinions against the auncient
faith set downe in the wri
tings of the Prophets and A
postles: As did the Manichee
Donatists, Arians, Anabap
tists,&c.

That so holds one religion,
hee is ready to follow an
th

her, 1. *King*. 18.21.

That is full of presumption of Gods mercy, *Esay* 7.12.

That falleth away from the knowne truth, 2. *Pet*. 2.20.

That addeth to Canonicall Scripture, *Deut*. 12. last verse.

II. COM.

Thou shalt not make to thy selfe any graven image, &c.

He breakes this Commandement,

THat represents God in an Image, *Exod*. 32. 6, 8.

That worships God in or at Images, as Crucifixes, and such like, 2. *Kings* 18.4.

That kneeles downe before an Image.

That is bodily present at Masse keeping his heart to God, 1. *Cor*. 8.9.

That retaines the monuments of idolatry, *Exod*. 23.13.

That

That marryeth with Infidels o
such like, *Gen.6.2.*

That makes leagues of amit
with such, 2 *Chron.*19.1.

That worships God accordin
to his owne fantasie, *Colo*
2.23.

That worships God with li
service, *Esa.*29.13. as our c
mon people doe, which pla
all the service of God in pa
tering and mumbling ov
the Creed and tenne Co
mandements for prayers, a
the Lords prayer, witho
knowledge of the meanin

That hath the shew of god
nesse, but denies the fo
of it, 2 *Tim.*3.5.

That gives worship to cre
tures, as Saints and Ange
Psal. 115.8.

That refuseth to heare t
preaching of the Gospe

L

Luke 14. 19.

That negligently worshippeth God, *Rev.* 3. 16.

That omits invocation of Gods name, *Esa.* 64. 7.

That heares Sermons, but when hee is reprooved, railes and rageth, and profits nothing, *Amos* 5. 10.

That changes the worship of God, in whole, or in part, *Deut.* 12. 32.

That makes either open or secret league with the Divell, *Psal.* 58. 6.

That useth witchcraft, sorcery, or enchantments, *Deut.* 18. 13. *Levit.* 19. 26.

That consults with wizzards, *Levit.* 20. 6.

That weares amulets or characters about his neckt, and puts confidence in them.

That hinders Schooles of religion

gion and good Learning
Psalme 74.6,7.

That seeketh not (within th
compasse of his calling) th
good estate of GOD
Church: but seekes his own
things, *Psal.* 132. 3,4.

III. COM. *Thou shalt not tak
the name of the Lord, &c.*

He breakes this Commandement,

THat doth unreverently u
Gods Titles in his talk
Phil. 2.10.

That sweareth to doe a thin
lawfull and good, and y
doth it not, *Math.* 5.23.

That sweares rashly, *Ierem.* 4.

That useth customable swearin
in his common talke, *Matt*
5.37.

That blasphemeth the Name
God, *Levit.* 24.16.

That sweares falsly, *Ioh.* 8.44

Th

That sweares againgst piety and honesty.

That useth cursing and banning.

That finds fault with the creatures of God, 1. *Cor.* 10.3.

That sweares by the creatures, *Math.* 5.34, 35.

That useth lots in sporting, *Pro.* 16.33. *and* 18. 18.

That makes and useth charmes of hearbes and other things, *Deut.* 18.11.

That makes jests of the sentences and phrases of Scripture, *Esay* 66. 2.

That useth figure-casting, *Esay* 47. 13.

That doth lightly regard Gods judgements, *Hebr.* 3. 16.

That living dissolutely in Religion, makes Gods name evill spoken of: 2. *Sam.* 12. 13. 1. *Pet.* 3.15.

That makes a vow of continency, or of any thing not in his power.

That makes a lawfull vow and keepes it not, *Deut.* 23.21.

That receiveth blessings from God, and is not thankfull, *Luke* 17. 8.

That teacheth the truth, but doth not practise it, *Mat.* 23.2.

IV. COM. *Remember the Sabbath day, &c.*

He breakes this commandement,

THat labours in the servile works of his ordinary calling, *Nehem.* 13.15.

That travels abroad on his ordinary businesse, *Exod.* 16.24.

That keepes faires and markets on this day, *Neh.* 13. 15.

Tha

That workes harvest worke on this day, *Exod.* 34.21.

That useth sports and recreations causing distraction, 1. *Cor.*10.7.

That spendeth the day in idlenesse, *Esay* 58.13.

That keepes the Sabbath onely in outward fashion, *Esay* 1. 13.

That prophanes it by gluttony and drunkennesse.

That giveth servants liberty to doe what they list.

That bringeth not his family to the congregation to heare Gods Word, and to receive the Sacraments.

That sanctifies not the Sabbath in his family privately, by reading the Word, by conference on that which hath bin heard in the Congregation, and by prayer.

V. COM. *Honour thy father, &c.*

He breaketh this Commandement,

THat thinkes but a thought in his mind, tending to the dishonour and contempt of his neighbour.

That mocketh, or revileth, or beateth his superiours, *Gen.* 9. 22.

That disobeyeth their lawfull Commandements, *Romanes* 1.30.

That is unthankfull to parents, and will not releeve them if needbe, 2. *Tim.* 3. 3.

That disobeyeth God to obey them, *Act.* 4.19.

That exalts himselfe above the Magistrate, 2. *Thess.* 2.9.

That serves his Master with eye service, *Coloss.* 3. 22.

That Governeth his family and

those which are under him negligently, 1. *Tim.*3.4.

That is slack in punishing faults, 1.*Sam.* 2.22.

That is too rigorous in speeches and punishments, *Eph.*6. 9.

That marryeth without parents consent.

That chuseth his calling without parents consent, *Numb.*30.

That thinkes better of himselfe then of others, *Rom.*12. 10.

That despiseth aged persons, *Levit.* 19.23.

VI. COM.

Thou shalt not kill.

He breaketh this Commandement,

THat thinkes but a thought in his heart tending to the hurt of his neighbours life.

That beares malice to another, 1 *Ioh.*3.15.

That is given to haſtineſſe, *Mat.* 5. 22.

That uſeth inward fretting and grudging, *Iames* 3. 14.

That is froward of nature, hard to pleaſe, *Rom.* 1. 31.

That is full of rancour and bitterneſſe, *Epheſ.* 4. 31.

That derideth and ſcorneth others, *Gen.* 21. 9. *Gal.* 4. 29.

That uſeth bitter words and railings, *Prou.* 12. 18.

That uſeth cõtending by words or deeds, *Gal.* 5. 20.

That uſeth chiding and crying out, *Epheſ.* 4. 31.

That is given to make complaints of his neighbour in all places, *Iames* 5. 5.

That is a fighter, *Iames* 4. 1.

That hurts or maimes his neighbours body, *Exod.* 21. 24.

That wil not forgive an offence *Math.* 5. 23.

That will forgive but not forget.

That doth fare well himselfe, but giveth not almes to relieve the poore, *Luk*, 16.19.

That useth cruelty in punishing malefactors, *Deut*. 22.6.

That denies the servants or labourers wages, *Iam*. 5.24.

That holds backe the pledge, *Ezech*. 18. 7.

That selleth by divers weights and measures.

That remooues the land-marke, *Prou*. 22.18.

That giveth his goods upon usury: which is simply to bind a man to returne both the principall and the encrease, onely for the lone, *Ezech*. 18. 18.

That by his loosenesse of life is an occasion why other sinne.

That mooveth contention and

debate, *Rom.*1.26.

That being a minister teacheth erroneously.

That teacheth slackly, *Ier.*48.10

That teacheth not at all: 1.*Tim.* 3. 2.

That hinders mens salvation any way, *Math.*23.13.

That seekes private revenge.

VII. COM.

Thou shalt not commit, &c.

He breakes this Commandement,

THat thinkes an unchaste thought tending to adultery, or to any sin of that kind.

That lookes on a woman to lust after her.

That commits incest, *Levit.* 18. 22.

That commits Sodomy, 1. *Cor.* 6. 9.

That commits fornication with married or single, or contracted

cted folkes, *Deut.* 22. 22.

That useth marriage bed intemperately.

That lyeth with a menstruous woman, *Ezech.* 18. 6.

That useth wantonnesse, 1. *Cor.* 6. 9.

That useth occasions and provocations to lust, *Gal.* 5. 9.

That is given to idlenesse.

That weares wanton and light attire, 1. *Tim.* 2. 9. 1. *Pet.* 3. 3.

That useth light talke and reading of loue-bookes, 1. *Cor.* 15. 35.

That frequents lascivious places, *Eph.* 5. 3.

That delighteth in wanton pictures, 1. *Thess.* 5. 23.

That useth the mixed dancing of men and women, *Marke* 6. 22.

That keepeth company with light and suspected persons,

Prou.

Prou. 7.22.

That neglecteth to dispose his children in marriage in convenient time, 1.*Cor.* 6 37.

That makes marriages of young children.

That punisheth adultery with small punishments.

That marrieth more wiues then one at once, *Gen.* 2.24.

That loves his pleasures more then God, 2.*Tim.* 3. 4.

That taketh care to fulfill the lusts of the flesh, *Rom.* 13.14.

That maintaines and frequents stewes, *Deut.* 23.17.

That is given to drunkennesse and surfetting, *Ephes.* 5.18.

That giveth himselfe to Wine, sleepe, and ease, *Prou.* 20.13.

That for the avoyding of fornication marrieth not, 1.*Cor.* 7. 2.

That puts away his wife for other

ther causes then for fornication, *Math.* 19.6.

VIII. COM.

Thou shalt not steale.

He breakes this Commandement,

THat thinkes but a thought tending to the least hinderance of his neighbours welfare and good estate.

That lives in no calling, 1. *Thess.* 3.11.

That neglects his calling, *Ier.* 48.10.

That spends his wealth in ryot, and provideth not for his family, 1. *Tim.* 5.8.

That is not content with his estate, but seekes to be rich, 1. *Tim.* 6.10.

That selleth the goods of the Church, or buyes them, *Mal.* 3.8.

That selleth such things as are

mea nes

meanes to further Idolatry, or any other sinne.

That useth powdering, starching, blowing, darke shops to set a glosse on his warres, and make them more saleable.

That conceales the fault of his wares.

That useth false weights and measures, *Levit.* 19.35.

That useth words of deceit, *Prov.*20.14.

That taketh more for his wares then the just price, *Matth.* 7.12.

That oppresseth his tenants by racking his rents, *Habacuc.* 2.11.

That useth ingrossing of wares.

That raiseth the price, onely in consideration of a day of paiment.

That either giueth or taketh bribes, *Esay* 1.33. *Psal.*82.

That

That writeth letters of affection in wrong suites.

That holds backe things borrowed, *Ezech.* 18.7.

That holds backe things found or pawned, *Levit.* 6. 3.

That being lusty, lives by begging.

That releeveth such, 2. *Thess.* 3.10.

That for gaine defends bad causes, and delaies suites in Law.

That layes burdens on the people without measure, *Esay* 1. 23. *Ezech.* 22. 27.

That spends the Church goods in ryot, 1. *Tim.* 6.9.

That maketh merchandize of Gods Word and Sacraments, *Mich.* 3.11. 2. *Cor.* 2. *vlt.*

That gets goods by gaming.

That gets his living by casting of figures and by playes, *Eph.* 4.28.

That

That is rash in suretiship, *Prov.* 11. 15. and 17. 18.

That stealeth mens children to dispose them in marriage, 1. *Tim.* 1. 10.

That taketh by stealth the least pin, though it be for the best end.

That is a receiver of things stolen, and giveth consent to the fact any way, *Rom.* 1. 29.

That useth deceit in bargaining 1. *Thess.* 4. 6.

That restoreth not things evil gotten, *Ezech.* 33. 15.

That keepes backe goods given to the Church, *Acts* 5. 3.

That waiteth for a dearth to sell his things dearer, *Amos* 8. 5.

IX. COM.

Thou shalt not beare, &c.

He breaketh this Commandement,

THat doth but conceive though

thought of disgrace against his neighbour.

That envies at the prosperity of his neighbour, 1. *Tim.* 6. 4.

That seeks onely his owne good report.

That is suspitious, 1. *Cor.* 13. 5.

That gives hard or rash sentence against others, *Mark.* 7. 1.

That taketh mens sayings and doings in worse part, *Matth.* 20. 60.

That accuseth one falsly, 1. *Kin.* 21.

That makes or reports tales openly or in a whispering maner, *Levit.* 19. 16.

That receiveth tales, *Exodus* 23. 1.

That speaketh the truth of malice, *Psal.* 5. 21, 2.

That blazeth abroad mens infirmities, *Math.* 18. 17.

That useth quipping and taunting,

ting, *Eph.*5 4.

That uſeth flattery, *Pro.*26.19

That lyeth, though it bee fo never ſo good an end, *Zach* 13. 3.

That defends an evill cauſe, an impugnes the contrary.

That writes or ſpreads libels.

X. COM.

Thou ſhalt not luſt.

He breakes this Commandement,

THat thinks an evill though against his neighbour, although he meane not to doe it.

That conceiveth ſome inward delight in ſome evill motion though he give not conſent to practiſe it.

SINS

SINS DIRECTLY *against the Gospell.*

He sinnes against the Gospel,

THat denieth either directly, or by consequent, that Christ is come in the flesh, 1 *Iohn.*4.3,8.

hat treadeth under foote the blood of Christ, *Heb.*10.29.

hat beleeveth not the remission of his owne sinnes, and acceptation to life everlasting, 1 *Iohn* 3.23.

at repents not, but hardnes himselfe in all his bad waies, *Rom.*2.4,5. *Ier.*8.6.

THus much of Examination: now followes the second duty, which is confession sinne unto God, which is necessary. For the right way have our sinnes covered before God, is to uncover and

ac-

acknowledge them unto hi
For he will justifie us if we co
demne our selves: he will p
don us, if we, as being our ow
enemies, accuse our selves: h
forgets our sins, if we reme
ber them: when we are vile
our owne eyes, we are pre
ous in his; and when we are l
to our selves, we are found
him.

That Confession may
rightly performed, a not
duty is to be put in practic
it: namely, the arraignem
of a repentant sinner, wher
he *iudgeth himselfe, that he*
not be iudged of the Lord.

1 Cor. 11. 31.

This arraignment hath th
speciall points in it. First of
he must bring himselfe fort
the barre of Gods judgem
which thing he doth, whe
sets himselfe in the presenc

God, as though even now the day of Iudgement were, As S. *Ierome* did, who alwaies thought with himselfe that hee heard this voyce sounding in his eares, *Rise yee dead and come to iudgement.*

Secondly, he must put up an inditement against himselfe; by accusing himselfe before God; by acknowledging his knowne sinnes particularly; and his unknowne generally, without any excuse or extenuation, or defence, or hiding the least of them. Example of *David*, *I know mine iniquities, and my sinne is ever before me: against thee, against thee only have I sinned, and done this evill in thy sight, &c. behold, I was borne in iniquity, and in sin hath my mother conceived me.* And, *I have sinned greatly, because I have done this thing: but* Psal. 51. 3,4,5. 1 Chr. 21. 8

now

now, I beseech thee, remoove the iniquity of thy servant: for I have done very foolishly. Of *Ezra: O my*
Ezra.9.6. *God, I am ashamed and confounded to lift up mine eyes unto thee, my God: for our iniquities are increased ouer our heads, & our trespasse is growne up into Heaven.*

Thirdly, he must with heavinesse of heart, as a Iudge upon the bench, give sentence against himselfe, acknowledging, that he is worthy of everlasting hell, death, and damnation. As the prodigall childe, *Father, I have sinned against Heauen, and against thee, and am not worthy to be called thy childe.* And *Daniel, We*
Dan.9.1. *haue sinned and committed iniquity, and have done wickedly: yea, we have rebelled and have departed from thy precepts, and from thy iudgements, &c. O Lord, righteousnesse belongeth unto thee, and*

unto

into us open shame. Of *Iob: Be-* Iob 39.36.
hold, I am vile, what shall I an-
swer thee? I will lay my hands up-
on my mouth. And *I abhorre my* and 42. 6.
selfe, and I repent in dust and a-
shes. Of the Publican, *who standing a farre off, would not lift up* Luk.18.13
so much as his eyes to Heaven, but
smote his breast, saying, Lord, bee
mercifull unto me a sinner.

As for confession of sinne to men, it is not to be used but in Math. 5.
two cases. First, when some of- Iam. 5.17.
fence is done to our neighbour: Secondly, when ease and comfort is sought for in trouble of conscience.

The third duty in the practice of repentance is Deprecation, whereby we pray to God for the pardon of the sins which have beene confessed with contrition of heart, with earnestnesse and constancy, as for the

weigh-

weightiest matter in the world. And here we must remember to behave our selves to God as the poore prisoner doth at the barre, who when the Iudge is about to give sentence, cryes unto him for favour, as for life and death. And we must doe as the cripple or lazar man in the way, sit downe, unlappe our legges and armes, and shew the sores of our sinnes; crying to God continually as they doe (*Looke with your eye, and pity with your heart*) that we may finde mercy at Gods hands, as they get alms at the hands of passengers. Thus *Oseah* instructeth the people,

Ose.14.2. *Israel, returne unto the Lord thy God: for thou hast fallen by thine iniquity: take unto you words, and turne unto the Lord, and say unto him, Take away all iniquity, and receive us graciously: for we will*

rend

ender that the calues of our lips.
Of *Daniel*, *We doe not present our* Dan. 9.
pplication before thee for our 18, 19.
wn righteousnes, but for thy great
ender mercies. O Lord heare, O
ord forgiue, O Lord consider and
e it: deferre not for thine owne
ines sake, O my God. Of *Dauid*, Psa. 51. 1.
Haue mercy upon me, O God, ac-
rding to the multitude of thy cō-
ssions put away my iniquities.
The last duty is, to pray to God for grace and strength, whereby we may be enabled to walk in newnesse of life. Of *Dauid*, *Behold, I desire thy com-*
mandement, quicken me in thy Ps. 119. 40.
ighteousnesse. And, *Teach me to*
e thy will, for thou art my God:
t thy good Spirit leade me into Ps. 143. 10.
he land of righteousnesse.

CHAP.

CHAP. VIII.

Of Legall Motives to Repentance.

MOtives to repentance are either Legall or Evangelicall. Legall are such as are borrowed from the Law: and they are three especially.

The first is; the misery and cursed estate of every impenitent sinner in this life, by reason of his sinnes.

His misery (that I may express it to the conceit of the simplest) is seven-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. over his head.
7. vnder his feete.

His misery within him is two-

fold

old. The first is a guilty con-
cience: which is a very hell
nto the godly man. For hee
s like a silly prisoner, and the
onscience like a Iaylour which
llowes him at the heeles, and
ogges him whither-soever he
oes, to the end he may see and
bserve all his sayings and do-
gs. It is like a register, that sits
wayes with the penne in his
nd, to record and inroll all
is wickednesse for everlasting
emory. It is a little Iudge that
s in the middle of a man, e-
en in his very heart, to arraigne
m in this life for his sinnes, as
e shall be arraigned at the last
y of Iudgement. Therefore
e pangs, terrours, and feares
f all impenitent persons, are
it were, certaine flashings
the flames of the fire of
ell. The guiltie conscience

makes a man like him that l
Esa. 28. 20. eth on a bed that is too strai
and the couering too short; wh
would with all his heart sleep
Dan. 5. 6. but cannot. *Belshazzar*, wh
hee was in the midst of h
mirth, seeing the hand writi
vpon the wal, was smitten wi
great feare, so as his countenan
changed, and his knees smote t
gether.

The second evill within m
is, the fearefull slavery and bo
dage vnder the power of Sat
the prince of darkenesse: in th
his minde, will, and affectio
are so knit and glewed to t
will of the divell, that hee c
doe nothing but obey him, a
rebell against God. And hen
Satan is called the prince
this world, which keepeth t
hold of the heart, as an arm
Captaine keeps a skonce or c

le with watch and ward.

The misery before man is a ngerous snare which the Di- ll layes for the destruction of he soule. I say it is dangerous, ecause he is in setting of it, 20. 40. yeeres, before he strikes: hen as (God knowes) men doe tle thinke of it. It is made of ree cords: with the first hee ings men into his snare: and at hee doth by couering the isery and the poyson of sinne; d by painting out to the eye f the minde, the deceitfull pro- ts and pleasures thereof. With e second, hee hopples and in- ares them: for after that a man drawne into this or that sinne, e Divell hath so sugered it o- er with fine delights, that hee nnot but needs must liue and ye in it. By the third he draw- h h e snare, and endeauours

2 Tim. 2. 25.

with all his might to breake th
necke of the ſoule. For wh
he ſeeth a fit opportunity,
ſpecially in grievous calam
ties, and in the houre of dea
he taketh away the vizar
ſinne, and ſhewes the face of
in the true forme, as ougly
himſelfe: then withall he begi
neth (as we ſay) to ſhew h
homes; then he rageth in te
rifying and accuſing, that th
ſoule of man may bee ſwa
lowed up of the gulfe of de
ſpaire.

The miſery behind him,
the ſinnes paſt. The Lord ſait
Gen. 4. 9. to *Cain*, *If thou doeſt not wel*
ſinne lyeth at the doore. Whe
ſin is compared to a wild beaſ
which followeth a man whith
ſoever he goeth, and lyeth lurk
ing at his heeles. And thoug
for a time it may ſeeme to b

hur

hurtlesse, because it lies asleepe, yet at length, unlesse men repent, it will rise up, seaze on them, and rend out the very throates of their soules. *Iob* in his affliction saith, *Thou writest bitter things against me, and makest mee possesse the sinnes of my youth.* And *Dauid* prayeth, *Forgiue me the sinnes of my youth.* If the memory of sinnes past bee a trouble to the godly man; oh what racke, what a gibbet will it be to the heart of him that wants grace!

Iob 13.

Psal. 25.

The misery on the right hand is prosperity and ease: which by reason of mans sinnes is an occasion of many judgements. In it men practise the horrible sinnes of Sodom, it puffeth up the heart with diuelish pride, so as men shall thinke themselves to be as God himselfe,

Eze. 16. 49

ſelfe, as *Senacherib*, *Nabuchad-nezzar*, *Antiochus*, *Alexander*, *Herod*, and *Domitian* did. It ſteaeleth away mans hart from God, and quencheth the ſparkes of grace. As the Lord complaineth of the Iſraelites, *I ſpake unto thee when thou waſt in proſperitie, but thou ſaideſt, I will not heare: this hath beene thy manner from thy youth.* It is like the Ivie that embraceth the tree, and windeth round about it, but yet drawes out the juice of it. Hence is it, that many turne it to an occaſion of their deſtruction. *Salomon* ſaith, *Proſperity of fools deſtroyeth them.* When the mind ſwels, the reſt of the body pineth away: and when the heart is puffed with pride, the whole man is in danger of deſtruction. The ſheepe that goes into beſt paſture, ſooneſt come

Ier. 22. 21.

Pro. 1. 32.

he ſlaughter-houſe: and the un-
godly man fattes himſelfe with
ontinuall proſperity, that he
may the ſooner come to his Rom.9.22
wne damnation.

The miſery on the left hand
adverſity, which ſtands in all
anner of loſſes, and calamities,
goods, friends, good name, and
ch like. Of this reade at large,
eut.28.

The miſery over his head is,
e wrath of God, which he te-
ifieth in all manner of judge-
ents from heaven, in danger
which every impenitent ſin-
r is every houre. And the dan-
r is very great. The Scripture
ith, *It is a fearefull thing to fall*
o the hands of the living God. Heb.10.31
e hath *ſtore-houſes* full of all Deut.32.
nner of judgements: and 34.
ey *watch* for ſecure ſinners Eze.7.6.
at cannot ſcape. *Gods* wrath

is a fire making havocke an
bringing to nought whatsoeve
it lighteth on: yea, because he i
slow to anger, therefore mor
terrible: as a man therefore stai
eth his hand for a time, that h
may lift it higher, and fetch
deeper blow. When the dumb
creatures melt as waxe, and va
nish away at his presence, whe
hee is angry; as the hug
mountaines and rockes doe
fraile man must never looke t
stand. If the roaring of a Lyo
make men afraid, and th
voyce of thunder be terrible
Oh how exceedingly should a
be astonished at the threatning
of God?

Nahum. 1. 4, 5, 6. Psal. 97.

The misery under his feete
is *Hell-fire*: for every man t
he repent, is in as great dang
of damnation as the traytor ap
prehended, of hanging, draw
ing

ng, and quartering. A man walking in his way, falles into a deep dungeon that is full of vgly serpents and noysome beasts: in his fall he catcheth hold on a twigge of a tree that groweth at the mouth of the dungeon, and hangs by it: afterwards there comes a beast both leane and hunger-bitten, which having cropt the whole tree, is ever and anon knapping at the twigge on which hee hangeth, Now, what is the danger of this man? Surely he is like to fall into the pit, over which he hangeth. Well, this man is every impenitent sinner: the pit is hell, prepared for the divell and his angels: the twigge is the brittle and fraile life of man: the hunger-bitten beast is death that is ready every houre to knappe our life asunder: the

danger

danger is fearefull: for man hanging (as it were) over the mouth of hell, when life is ended, unlesse he doe use good meanes before he dye, he then falles to the very bottome of it.

If this be the misery wherewith the carelesse man is besieged and compassed about every way, and that for his sinnes; why doe men lye in the dead sleepe of security? O! it stands them in hand to take up the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their sinnes, if they could dye a thousand times in one day for very griefe, they could never be grieved enough for their sinnes.

The second Motive to draw men to repentance, is, the con-

side-

ſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the * wages and allowance that he receiveth for his ſinne: and it is the very ſuburbs, or rather the gates of hel. Saint *Paul* compares death to a ſcorpion, who carries a *ſting* in her taile, which is ſinne. Now then when impenitent and prophane perſons dye, then comes this ſcorpion and gripes them with her legs, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is, before death come, to uſe meanes to pull out the ſting of death. And nothing will doe it but the blood of Chriſt: let men therefore breake off their ſinnes by Repentance: let them come to the throne of grace, and cry: yea, let them fill heaven and earth with cryes for mercy.

* ὀψώνια.

Rom. 6. 23
1 Cor. 15. 55, 56.

mercy. Oh, pray, pray, pray for the pardon of thine owne personall and particular sinnes. If thou obtaine but one drop of GODS speciall mercy in Christ, all danger is past. For Death hath lost his sting; and then a man, without danger may put an ougly serpent in his bosome.

The third motive is the consideration of his estate after death. When the day of the last Iudgement shall be, he must be brought and set before the tribunall seat of Christ: he shall not bee able to escape or hide himselfe: then the bookes shall bee brought out: and all his sinnes shall be discovered before Gods Saints and Angels: the Divell and his owne conscience shall accuse him: none shall be advocate to plead his cause: he him-

himselfe shall bee speechlesse, he shall at length heare the dreadfull sentence of damnation, *Goe yee cursed into hell prepared for the divell and his angels.* This thing might moove the vilest Atheist in the world to leave his wicked wayes, and come to amendment of life. Wee see the strongest theefe that is, when he is led in the way from the prison to the barre, leaveth his theeving, and behaveth himselfe orderly. And indeed if hee would then cut a purse, it were high time that he were hanged. All men by nature are traytours and malefactours against God: whiles we live in this world, we are in the way going to the barre of Gods judgement. The wheele of the Heavens turneth one bout every day, and windeth

up

up ſomewhat of the threed o
our life: whether we ſleepe o
wake, we are alwayes commin
neerer our end: wherefore le
all men daily humble themſelve
for their ſinnes, and pray unt
God that he would be recon
led unto them in Chriſt; and le
them endeavour themſelves i
obedience to all Gods comma
dements, both in their lives an
callings.

Againe, after the laſt Iudge
ment there remaines death ete
nall appointed for him: whic
ſtands in theſe three things. I
A ſeparation from all joy an
comfort of the preſence o
God. II. Eternall fellowſhi
with the divell and his angels
III. The feeling of the hom
ble wrath of God, which ſhal
ſeaze upon body, ſoule, an
conſcience, and ſhall feede o

them

them as fire doth on pitch and brimstone: and torment them as a worme crawling in the body, and gnawing on the heart: they shall alwaies be dying, and never dead, alwaies in woe, and never in ease. And this death is so much the more grievous, because it is everlasting. Suppose the whole world to be a mountaine of sand, and that a bird must carry from it but one mouthfull of sand every thousand yeeres: many innumerable thousands of yeeres will be expired before she will have carried away the whole Mountaine: well, if a man should stay in torment so long, and then have an end of his woe, it were some comfort: but when the bird shall have carried away the mountaine a thousand times: alas, alas, a man shall be as farre

from

from the end of his anguish
and torment as ever he was
This consideration may serve
as an yron scourge to drive
men from their wicked lives
Chrysostome would have men
in their meetings in Taverns
and Feasts, to talke of Hell, that
by often thinking on it, they
might avoide it. A grave and
chaste Matrone, being moovee
to commit folly with a lewd
ruffian; after a long discourse
shee called for a panne of burn
ning coales, requesting him for
her sake to hold his finger in
them but one houre; he answe
red, that it was an unkinde re
quest; to whom she replyed
That seeing he would not hold
so much as one finger in a few
coales for one small houre, she
could not yeeld to doe the
thing for which she should be
tor

ormented body and ſoule in
ell-fire for ever. And ſo ſhould
ll men reaſon with themſelves
when they are about to ſinne.
None will be brought to doe
thing, that may make ſo much
s their finger or tooth to ake:
f a man be but to ſnuffe a can-
dle, he will firſt ſpit on his fin-
ger, becauſe he cannot abide the
heate of a ſmall and tender
flame. Therefore we ought to
have great care to leave our
ſinnes, whereby we bring end-
leſſe torment to body and ſoule
in Hell-fire, to which our fire is
but ice in compariſon.

CHAP. IX.

Of Motives Evangelicall.

EVangelicall Motives are
two eſpecially. The firſt is
taken

taken from the consideratio of mans redemption. He th redeemed mankind, is GO himselfe: as *Paul* saith, th

2 Cor. 5. 9. *God was in Christ, reconciling th world to himselfe.* Mans sinne so vile and hainous in the eye of God, that no angell or creature whatsoever was able to appease the wrath of God for th least offence; but the Sonne o God himselfe must come dow from Heaven, and take man nature on him: and not onely that, but he must also suffer th most accursed death of th Crosse, and shed his most precious heart blood, to satisfie th Justice of his Father in our behalfe. If a father should be sick of such a disease, that nothing would heale him but the heart blood of his owne childe, he would presently judge his owne

case

ſe to be dangerous; and would
ſo now (if ever) to be recove-
d, uſe all meanes whereby he
ight avoyde that diſeaſe. So
kewiſe, ſeeing nothing could
ure the deadly wound of our
ne, but a plaiſter made of the
eart blood of Chriſt; it muſt
ake us acknowledge our piti-
ill caſe, and the heinouſneſſe of
he leaſt of our ſinnes; and ſtirre
s up to newneſſe of life.

Againe, conſidering the end
f the redemption wrought by
Chriſt, was to deliver us from
our evill converſation in ſinne
nd unrighteouſneſſe, we are not
o continue, and as it were lye
athing our ſelves in ſinne: For
that were, as if a priſoner, after
that he had beene ranſomed and
had his bolts taken off, and were
put out of the priſon to goe
whither he would, ſhould re-

turne

turne againe, and desire to lye in the dungeon still.

The second Motive is, that

Isa.1.16,18 GOD hath made a promise to such as truely repent. I. Of remission of sinnes, *Wash you, make you cleane, take away the evil of your works from before mine eyes, cease to doe evill, &c. Though your sinnes were as crimson, they shall be made as white as snow, though they were as red as scarlet, they shall be as wooll.* And *seek the Lord while he may be found,*

Isa.55.6,8 *call upon him while he is neere. Let the wicked forsake his waies, and the unrighteous his owne imaginations, and returne unto the Lord, and he will have mercy on him, for he is very plentifull in forgiving.* II. Of life everlasting, *I will not the death of a*

Ezec.21. 21,22. *sinner, but rather that he repent and live.* And, *Thus saith the*

Lo

Lord unto the house of Israel, Seek ye me, and ye shall live. III. Of mitigating or removing temporall calamities, *Stand in the Court of the Lords house, and speake unto all the City of Iudah, &c. If so be, they will hearken and turne every man from his evill way, that I may repent me of the plague which I have determined to bring upon them, because of the wickednesse of their workes.* And *if we would iudge our selves, we would not be iudged*, that is, afflicted with temporall punishments.

Amos 5.8.

Ier. 26.3.

1 Cor. 11. 31.

I joyne with the removing of temporall calamities, the mitigating of them: because they are not alwayes taken away when the party repenteth. After *Davids* repentance the child died, and the sword departeth not from his house. And the

1 Sa. 12.14

Pro-

Prophet *Micha* bringeth in the people humbling themselues before God vnder a temporall punishment, saying, *I will bear thy wrath, because I haue sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that hee may by that meanes bee admonished of his sinne, and be an example to others.

Mich. 7. 9.

As God hath made these merciffull promises to penitent sinners, so hee hath faithfully performed them, so soone as they haue but begun to repent. Example of *Dauid. Then Dauid said vnto* Nathan, *I haue sinned against the Lord.* And *Nathan said to Dauid, Thy sinne is forgiuen thee.* Of *Manasses. When he was in tribulatiō he prayed vnto the Lord his God, and humbled*

2 Sam. 12. 12.

2 Chron. 33. 12.

imselfe greatly before the Lord
God of his fathers, and prayed vn-
o him: and God was intreated of
im, and heard his prayer. Of the
ublican. *The Publican, &c.* Luk.18.
ote his breſt, ſaying, O God 13.
e merciſull to me a ſinner: I tell
ou, this man departed iuſtified to
is houſe, rather then the other.
f the Theefe, *He ſaid vnto Ie-* Luk.23.
s, Lord remember mee when 4.43.
ou commeſt into thy Kingdome.
hen Ieſus ſaid vnto him; Verily
ay vnto thee, To day thou ſhalt
with me in Paradiſe.

Hauing ſuch notable pro-
iſes made to Repentance, no
an is to draw backe from the
actice of it, becauſe of the
ultitude of his ſinnes, but ra-
er to doe it. The Phariſes
d to Chriſts Diſciples, *Why* Math. 9.
s your Maſter with Publicans 12.
ſinners? when Ieſus heard it,

he

he said unto them, The whole nee
not the Physician, but they th
are sick. And, *I came not to call th*
righteous, but sinners to repen
Mat.21.31 tance. And, *Verily, I say unto yo*
that Publicans and harlots *sh*
goe before you into the kingdom
God.

CHAP. X.

Of the time of Repentance.

THE time of Repentance
the time present, witho
any delay at all: as the Ho
Ghost saith, *To day if yee w*
heare his voyce. And *Exhort o*
another dayly, *while it is called*
Heb.3.7, day: *lest any of you be harden*
13. *through the deceitfulnesse of sin*
Reasons hereof are these. Li
is uncertaine: for no man know
eth at what houre or momen
and after what manner he sh
goe forth of this world. *Be*

so prepared therefore, for the y will come at an houre when ye inke not. This one thing should ake a man to hasten his Re-entance; and the rather, be-use many are dead, who pur-osed with themselves to re-ent in time to come; but were revented by death, and shall ever repent. II. The longer man liveth in any sinne, the reater danger: because by ractice sinne getteth heart and rength. Custome is of such orce, that that which men use o doe in their life time, the ame they doe and speake when hey are dying. One had three ounds owing to him for to e payed three severall yeeres: when that he was dying, no-hing could be gotten of him, ut three yeers, three pounds. Again, by deferring repentance,

Rom.2.5. men treasure up wrath again the day of wrath. If a malefactor for his punishment shoul be appointed to carry ever day a sticke of wood to an hea to burne him twenty yeeres a ter, it must needs be an exceeding great punishment and misery: and this is the case of every sinner, who neglecting repentance from day to day, dot thereby imploy himselfe i heaping up the coales of God wrath to burne his soule in He when the day of death come

III. The more the time is prolonged, the harder it is to repent: the longer a man goes i his sicknesse without physick the harder is the recovery. An where the divell dwels long, h will hardly be remooved. Th best way to kill a serpent, is, t crush it in the head when it

young

young. IV. It is as meate and drinke to the divell to see men live in their sinnes, deferring repentance: as on the contrary, there is great joy among the Angels of God in Heaven, when a sinner doth repent. V. Late repentance is seldome or never true repentance. For if a man repent when he cannot sinne, as in former time, as namely in death: then he leaveth not sinne, but sinne leaves him: wherfore the repentance which men frame to themselves when they are dying, it is to be feared lest it dye with them. And it is very just, that he should be contemned of God in his death, who contemned God in his life. *Chrysostome* saith, that the wicked man hath his punishment on him, that in dying he should forget himselfe,

ſelfe, who when he was living did forget God. VI. We are with *Abel* to give unto God in ſacrifice, even the fatte of our flocke: now they which defer repentance to the end, doe the contrary. Late repenters offer the flower of their youth to the divell: and they bring the lame and broken Sacrifice of their old age to God.

CHAP. XI.

OF CERTAINE CASES in Repentance.

I. Caſe of a Revolt.

WHether a man that hath profeſſed Christ and his Religion, yet afterward in perſecution denies Chriſt, and forſweareth his Religion, may repent and be ſaved? *Anſ.* It is a grievous eſtate: yet a man may

come to repentance afterwards. *Manasses* fell away to Idolatry and witchcraft; and yet was received to mercy. So did wise *Salomon*: and yet no doubt recovered, and is received to life everlasting. My reason is, because God vouchsafed him to be a pen-man of some parts of holy Scripture. And the Scriptures were written, not by such as were men of God onely, but by such as were *holy men of God.* *Peter* denyed Christ of knowledge against his owne conscience, and that with cursing and banning: and yet came to Repentance afterward, as appeares by the testimony of Christ, *I have prayed for thee that thy faith fail not: therefore when thou art converted strengthen thy brethren.*

2 Chr. 33.

2 Pet. 1. 21.

Luk. 22. 33.

Object. I. Mat. 10. 33. Whosoever shall deny me before men,

him will I deny before my Father which is in heaven. *Answ.* The place is onely to be understood of such a deniall of Christ which is finall.

Object. III. Hebr. 6. 4. It is impossible that they which were once lightened, and have tasted of the heavenly gift, &c. if they fall away, should be renewed by repentance. And *Hebr.* 10. 26. *If we sinne willingly after that we have received the knowledge of the truth, there remaines no more sacrifice for sinne.* *Answ.* The places must be understood of sinne which is to death: in which men of desperate malice against Christ, universally and wholly fall away from Religion. For the holy Ghost saith not, *If they fall*; but, *If they fall away.* And it is added, *That they crucifie the Sonne of God, and make a mock*

Heb. 6. 9.

of him; That they trample under foote, The Son of God; That they despise the Spirit of God. And the word translated *willingly*, imports somewhat more, namely to sinne because a man will, that is, wilfully. The like answer is to be given to the question, whereby it is demanded whether men overtaken with the unnaturall sinnes mentioned, *Roman* 1.24,25,26. may come to, namely, that although the sinnes be hainous and capitall, yet the grace of repentance is not denyed, as appeareth in the example of the Corinthians, 1. *Cor.* 6.9,10,11.

Verse 26.

II. Case of Recidivation.

WHether the child of God after repentãce of some grievous sin, do fall into the same againe, and come to repentance the 2. time? *Ans.* The case is dangerous as we may see by the comparison in the body. If one fall into the relapse of an Ague, or any other strong disease, it may cost him his life: and the recovery will be very hard. Christ said to the man that had beene sicke 38. yeers, after that he had healed him, *Behold, thou art*
Ioh. 5. 14. *whole, sinne no more, lest a worse thing befall thee.* And the uncleane spirit returning *takes to*
Luk. 11. 26. *him seven other spirits worse then himselfe.* Indeed we finde no particular example of recovery after a relapse, in the Scrip-

tures

tures: yet no doubt a recovery may be. Reasons are these. I. Promise is made of Remission of sinnes in Christ without any terme of time; without any limitation to any number or kinds of sinne: save onely the blasphemy against the Holy Ghost. Therefore there may be Repentance and Salvation after a relapse. II. Christ tels *Peter*, that he must forgive, not till seven times onely (which peradventure be thought to be very much) but *seventy seven times*, and that in one day, if one returne seventy times, and say, It repents me. Now if we must do this, which have not so much as a drop of mercy in us, in comparison of God: he will, no doubt, often forgive even for one sinne, if men will returne and say, It repenteth me,

Act. 10. 43.

Luke 17.

me, considering that with him
Psa.130.7. is *plentifull redemption*, and he is
Isa.5.6,7. *much sparing*.

III. *Case of Restitution.*

WHether he that repents is to make restitutiõ, if he have taken any thing wrongfully from his neighbour. *Ans.* Yea: *Zacheus*, when he repented and received Christ, gave half of his goods to the poore, and
Luk.29.8. if he had *takē any thing by forge canillation, he restored it fourefold*. It is but a bad practice when a man on his death-bed will very devoutly bequeath his soule to God, and his goods evill gotten (as his conscience will often cry in his eare) to his children and friends, without either restitution or amends making. *Ques.* But what if a man bee not able

to restore? *Answer*, Let him acknowledge the fault, and God will accept the wil for the deed. As *Paul* saith in the like case: *If there be a willing minde, it is accepted according to that which a man hath, & not according to that which he hath not.* 2 Cor. 8. 12. *Quest.* When a man by restoring shall discredit himselfe, how shall he restore and keep his credit? *Answ.* Let him (if the thing to be restored be of smal moment) make choice of some faithfull or honest friend, who may deliver the thing in the behalfe of the party concealing his name. *Question*, How if the parties be dead? *Ans.* Let him restore to the heires and successours: if there be none, let him restore to God, that is, to the Church and the poore.

IV. *Case of teares.*

WHether doth repentance alwaies go with teares or not? *Ans.* No: for very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their sinnes in the presence of others, whereas being alone, they neither will nor can. Some againe are of that constitution of body, that they have teares at command. And a godly man with dry cheekes may mourne to God for his sinnes, and intreate for pardon, and receive it. Yet in all occasions of deeper griefe for sinne, teares will follow: unlesse men have stony and flinty hearts. And yet againe, though the greatest case of sorrow be offered, the softest heart that is, sheades not

tears

tears at the first, but afterwards it will. When the body receives a deepe wound; at the first yee shal see nothing but a white line or dint made in the flesh, without any blood: stay but a while, then comes blood from the wound in great aboundance. So at the first the minde is astonished and gives no teares; but after some respit and consideration, teares follow.

V. *Case of Death.*

WHether the repentant sinner can alwayes shew himselfe comfortable, on his death-bed? *Ans.* Though the comfort of Gods Spirit shall never be abolished from his heart: yet he cannot alwaies testifie it. For hee may dye of a burning Ague: and by reason of the extremity of his fittes, be

be troubled with idleneſſe of head, and breake out into raving ſpeeches and blaſphemies. Likewiſe he may dye of a ſickneſſe in the braine, and be troubled with grievous convulſions, ſo as his mouth ſhal be writhen to his eares, his necke turned behinde him, and the very place where he lyeth ſhall ſhake through his trembling, as daily experience will teſtifie. Neither is any to thinke this ſtrange. For *Salomon*
Eccl. 9. 2. ſaith, *All things (in outward matters) come alike to all: and the ſame condition is to the iuſt, and to the wicked: to the good, and to the pure, and to the polluted: and to him that ſacrificeth, and to him that ſacrificeth not.*

CHAP. XII.

Of the Contraries to Repentance.

Con-

CONtrary to Repentance is Impenitency: wherby men continue in one eſtate, neither ſorrowing for ſinne, nor turning from it.

It is one of the moſt grievous judgements that is, if it be finall. For as a ſicke man, then is moſt ſicke, when he feeles the leaſt ſickneſſe, and ſaith he is well; ſo miſerable man is in moſt miſery, when he feels no miſery, and thinkes himſelfe in good eſtate.

This ſinne befalles them that judge themſelves righteous, needing no repentance. As the *Phariſes* in the dayes of Chriſt, the *Catharists* in the Primitive Church, and the *Anabaptists* in our age. Adde unto theſe, ſuch as have hardened their hearts: ſo as they cannot diſcerne betweene good and evill;

nor

nor tremble at Gods Iudgement, but rather fret and rage against them: till God in his wrath either destroy them, or cast them to finall despaire. As it befell *Iulian* the Apostata, who died blaspheming and casting his own blood into the aire.

Betweene the two extremes, Repentance and Impenitency, is placed counterfeit repentance. For the wicked nature of man can dissemble and counterfeit Gods grace. As the Lord complaineth of the Iewes: *Her rebellious sister Iudah hath not returned unto me with her whole heart, but fainedly saith the Lord, Ierem.3.10.*

Counterfeit repentance, is, either Ceremoniall, or Desperate.

Ceremoniall, when men repent in outward shew, but not in

n the truth of heart. As *Saul*, *Then said* Saul *to* Samuel, *I have* 1 Sam.15.
nned: for I have transgressed the 24,30.
ommandement o' the Lord, and by word: because I feared the eople and obeied their voice. Now herfore I pray thee take away my nne, and turne againe with me, hat I may worship the Lord, &c. gaine. *I have sinned, but honour me I pray thee, before the Elders f my people.* Of *Ahab*, *When* A-*ab heard these words, he rent his* 1 Kin.21.
loathes, and put on sackcloth, and 27,29.
asted, and went softly. And the Word of the Lord came to Eliah, *ying, Seest thou how* Ahab *is umbled before me?*

Dissembled repentance may e discerned, because men, after time returne to their old byas gaine. *Pharaoh* King of Egypt id unto *Moses* and *Aaron*, *Pray unto the Lord that he may*, Exod. 8.

take

take away the frogs from me and from my people. And when Egypt was smitten with haile, he said, I
Exo.9.29. *have now sinned: and the Lord is righteous: but I and my people are wicked: Pray ye unto the Lord that there bee no more mighty thunder and hayle.* Againe, troubled with grashoppers, he said,
Exo.10.16 *I have sinned against the Lord your God, and against you, and now forgiue me my sin onely this once, &c.* Now marke the issue of al: when *Pharaoh* saw that he
Exo.8.15 *had rest given him, he hardened his heart, and hearkened not unto them, as the Lord had said.* This is the ordinary and common repentance that most men practice in the world.

Desperate repentance commonly called Penitence, is, when a man having only Gods judgements before his eies, is smitten

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with horror of conſcience; and wanting aſſurance of Gods mercy, deſpaires finally. This was Iudas repentance, who when he had brought againe the thirty pieces of ſilver, confeſſed his fault, and went and hanged himſelfe. Mat. 27. 32.

CHAP. XIII.

Of corruption of the doctrine of Repentance.

THE Church of Rome at this day hath corrupted the ancient doctrine of Repentance, being one of the ſpeciall points of Religion. The corruptions are eſpecially ſixe.

The firſt, that they make repentance or penance to be a Sacrament, which cannot be: becauſe it wants an outward ſigne. And though ſome ſay, that the words which the Prieſt rehearſed in abſolution, are the ſigne, yet

yet that cannot be: because the sinne must be, not onely audible, but also visible.

The second, that a sinner hath in him a naturall disposition, which being stirred up by Gods preventing grace, he may and can worke together with Gods Spirit in his owne repentance. But indeed all our Repentance is to be ascribed to Gods grace wholly. The soule of man is not weake, but starke dead in sinne: and therefore it can no more prepare it selfe to repentance, then the body being dead in the graue can dispose it selfe to the last resurrection.

Eph. 2. 1.

The third corruption, that contrition in Repentance must be sufficient. A thing impossible. For sinne doth so greatly offend Gods Maiesty, that no

man

man can never mourne enough for it.

The fourth, that contrition doth merit remiſſion of ſinne. An opinion that doth derogate much from the all-ſufficient merits of Chriſt.

The fifth, that he that repents, muſt confeſſe all the ſinnes that he can remember, with all their circumſtances to his owne prieſt, or one in his ſtead, if he will receive pardon. This kind of confeſſion is a meere forgery of mans braine. I. There is neyther precept nor example of it in the Scripture. II. *David* and others have repented, and have received remiſſion of their ſinnes without confeſſing of their ſinnes in particular to any man.

Pſa. 32. 3.
2 Sam. 12. 12.

The laſt, that the ſinner by his workes and ſufferings muſt make

make ſatisfaction to God for the temporall puniſhment of his ſinnes. A flat blaſphemy. The Scriptures mention no other ſatisfaction but Chriſts; and if this be ſufficient, ours is needleſſe: if ours be needfull, his imperfect. Papiſts write that both may ſtand together. Chriſts ſatisfaction (ſay they) is as a plaiſter in a boxe unapplied: mans ſatisfaction as a meanes to apply it: becauſe it prepares us to receive it. Ah, good divinity: for even in common ſenſe the ſatisfaction of Chriſt muſt firſt be applied to the perſon of man, that it may pleaſe God: before the workes (which they tearme Satisfaction) can any way be acceptable to God.

1 Ioh. 1. 7. & 2. 1.

To conclude, the Romiſh doctrine of Repentance, is the right way to Hell. For when

ſinne

finner ſhall be taught, that hee muſt have ſufficient ſorrow for his ſinne: and withall, that he muſt not beleeeve the remiſſion of his owne ſinnes particularly: when ſorrow comes upon him, and he wants ſound comforts in Gods mercy, he muſt needes fall into Deſperation without recovery. Therefore the Papiſts in the houre of death, (as we have experience) are glad to leave the trumpery of humane ſatisfactions, and to reſt only for their juſtification, on the obedience of Chriſt.

Laus Deo.

E Boggis 24 Nov 1768

THE COM-
bate of the Flesh and Spirit.

Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and those are contrary one to another, so that ye cannot doe the things which yee would.*

THe Apostle *Paul* from the beginning of this Chapter to the 13. verse exhorts the Galatians to maintaine their Christian liberty: and from then to the end of the Chapter, he perswades him to other speciall duties of Godlinesse. In the thirteenth verse he stirres them up to be serviceable one to another by love: in the fifteen

verse he dissuades them from contentions and doing of iniuries. In the 16. verse he shewes the remedy of the former sins, which is, to walke according to the Spirit. In the seventeenth verse he renders a reason of the remedy, the force whereof is this. The Flesh and the Spirit are contrary: wherefore if yee walke according to the Spirit, it will hinder the flesh, that it shall not carry you forward to do iniuries and live in contentions, as otherwise it would.

In this verse we have to observe five points. The first, that there is a combate between the Flesh and the Spirit, in these words, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh.* The second is the matter of this combate, which stands in the con-

trary lusting of the flesh and the spirit. The third is, the cause of the combate, in these words *And these are contrary*. The fourth is the subiect or person in whom this combate is, noted in these words, *So that ye*, the *Galatians*. The last is the effect of the combat, in the last words *that they cannot doe, &c.*

Touching the combate itselfe, divers points are to be considered. The first, what these two, which make the combate namely, the flesh and the spirit are. They have divers significations. First of all, the spirit is taken for the soule, and the flesh for the body. But so they are not taken in this place. For there is no such combate betweene the body and the soule both which agree together to make the person of one man.

Secondly, the spirit signifieth naturall reason, and the flesh the naturall appetite or concupiscence. But they cannot bee so understood in this place. For the spirit here mentioned doth fight even against naturall reason: which though it serve to make a man without excuse, yet is it an enemy to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood; but it must not be so taken here. For then every man regenerate should bee deified. Lastly, the spirit signifieth a created qualitie of holinesse, which by the holy Ghost is wrought in the minde, will, and affections of man: and the flesh, the naturall corruption or inclination of the minde, will, & affections of that which is against the law. In this sense

these twaine are taken in this place.

Secondly, it is to be considered how these twain, the flesh and the spirit can fight together, being but meere qualities. And we must know, that they are not severed asunder, as though the flesh were placed in one part of the soule, and the spirit in another: but they are joyned and mingled together in all the faculties of the soule. The mind or understanding part, is not one part flesh, and another spirit, but the whole mind is flesh and the whole minde is spirit partly one, and partly the other. The whole will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption, not served in place but onely in reason to be distinguished. As the ayre in the

dawning of the day is not wholly light, or wholly darke, as at mid-night and at noone day: neither is it in one part light, in another part darke: but the whole ayre is partly light, and partly darke throughout. In a vessell of lukewarme water, the water it selfe is not onely hote, or onely cold; or in one part hote, and in another part cold: but heate and cold are mixt together in every part of the water. So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrary qualities sight together.

Thirdly, in this combate we are to consider what equality there is betweene these two combates, the Flesh and the Spirit. And we must know, that the flesh usually, is more in mea-

ſure then the Spirit. The Fleſh is like the mighty gyant *Goliah*, and the ſpirit is little and ſmall like young *David*. Hence it is, that *Paul* calles the *Corinthians* which were men juſtified and ſanctified, *carnall*. *I could not* (ſaith he) *brethren, ſpeake unto you as unto ſpiritual, but as unto carnall, as unto Babes in Chriſt*. And none can come to be tall men in Chriſt according to the age of the fulneſſe of Chriſt, till after this life. And the ſpeech which is uſed of ſome Divines, That the regenerate man *hath but the reliques of ſinne in him*, muſt be underſtood warily, elſe it may admit an untruth. As for the meaſure of grace, it can be but ſmall in reſpect, whereas we doe receive but the *firſt fruits of the ſpirit* in this life, and muſt waite for the accompliſh-

2 Cor.3.1.

Eph.4.13.

Rom.8.23

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ment of our Redemption till the life to come. For all this, the power and efficacy of the Spirit is such, that it is able to prevaile ordinarily against the flesh. For the flesh receives his deadly wound at the first instant of a mans conversion, and continually dyeth after by little and little: and therefore it fights but as a maymed souldier. And the Spirit is continually confirmed and encreased by the holy Ghost: also it is lively and stirring, and the vertue of it is like muske, one graine whereof will give a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feele the flesh then the spirit: and therefore that the flesh is every way more ne then spirit. I answer, That we must not measure our estate

by feeling, which may easily deceive us. A man shall feele a paine which is but in the toppe of his finger, more sensibly then the health of his whole body, yet the health of the body is more then the paine of a finger. Secondly, we feele corruption, not by corruption, but by grace: and therefore men, the more they feele their inward corruptions, the more grace they have.

Thus much of the combate it selfe: now let us come to the manner of this fight.

It is fought by *lusting*. To lust, in this place signifieth to bring forth and to stirre up motions and inclinations in the heart, either to good or evill.

Lusting is two-fold: the lusting of the flesh, and the lusting of the Spirit.

The lusting of the flesh hath two actions: the first is to ingender evill motions and passions of selfe-loue, enuy, pride, unbeleefe, anger, &c. Saint *Iames* saith, That men *are inticed and drawne away by their owne concupiscence.* Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made S. *Paul* say, that he was *carnall, sold under sinne.*

Iam.1.14.

Ro.7.14.

The second action of the flesh is to hinder, and quench, and overwhelme the good motions of the Spirit. *Paul* found this in himselfe, when he said, *I see another Law in my members rebelling against the Law of my mind, and leading me captiue to the law of sinne.* By reason of this action of the flesh, the man regenerate is like to one in slumber

Ro.7.23.

ber troubled with the diſeaſe called *Ephialtes* or the Mare: who thinks that he feeles ſomething lying on his breſt as heavy as a Mountaine, and would faine have it away: whereupon he ſtrives and labours by hands and voice to remoove it, but for his life cannot doe it.

On the contrary, the luſting of the Spirit containeth two other actions. The firſt is, to beget good meditations, motions, inclinations, and deſires in the mind, will, and affections. Of this *David* ſpeaketh; *My reynes teach mee in the night ſeaſon*: that is, my mind, affection, and will, and my whole ſoule being ſanctified and guided by the Spirit of God, doe miniſter unto me conſideration of the way in which I ought to walke. *Iſaiah*

Pſa.16.8.

prophe-

prophecying of the Church of the new Testament, saith, *When a man goeth to the right hand or to the left, he shall heare a voyce, saying, Here is the way, walke in it.* Which voice is not only the outward preaching of the Ministers, but also the inward voice of the Spirit.

The second action of the Spirit, is to hinder and suppresse the bad motions and suggestions of the flesh. Saint *Iohn* saith, He that is *borne of God, sinneth not, because his seed remaineth in him,* 1 Ioh. 3. 9.
that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh.

That the manner of this fight may more clearely appeare, we must examine it more particularly. In the soule of man there be two speciall parts, the mind

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and the will.

In the mind there is a double combate. The first is betweene knowledge of the Word of God, and naturall ignorance or blindnesse. For seeing we doe in this life know but in part: therefore knowledge of this truth must needes be joyned with ignorance in all that are enlightened: and one of these being contrary to another, they strive to overshadow and overcast each other.

Hence we may learne the cause why excellent Divines do vary in divers points of Religion: and it is, because in this combate, naturall blindnes yet remaining, prevaileth more or lesse. Men that are dimme sighted, and cannot discerne without spectacles, if they be set to discry a thing a farre off, the

most of them wold be of divers opinions of it. And men enlightened and regenerate in this life do but see *as in a glasse darkly*. Againe, this must teach all Students of Divinity often to suspect themselves in their opinions and defences: seeing in them that are of soundest iudgement, the light of their understanding is mixed with darkenesse of ignorance. And they can in many points see but as the man in the Gospell, who when our Saviour Christ had in part opened his eyes, saw men walking, not as men, *but in forme of trees*. Also this must teach all that read the Scriptures, to invocate and call upon the name of God, that he would inlighten them by his spirit, and abolish the mist of naturall blindnesse. The Prophet *David* was

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worthily enlightened with the knowledge of Gods word, so as he excelled the ancient and his owne teachers in wisedome: yet being privy to himselfe touching his owne blindnesse, often prayeth in the Psalmes, *Inlighten my eies that I may understand the wonders of thy Law.*

By raeson of this fight, when naturall blindnesse prevailes, the child of God truely enlightened with knowledge to life everlasting, may erre, not onely in lighter points, but even in the very foundation of Religion, as the *Corinthians* and the *Galatians* did. And as one man may erre, so an hundred men may also: yea a whole particular Church; and as one Church may erre, so an hundred more may. For in respect of this combate the estate and condition of all

men is alike. Whence it appeareth that the Church militant upon earth is subject to errour. But yet as the diseases of the body be of two sorts; some cureable, and some incureable, which are to death; so likewise errours are. And the Church, though it be subject to sundry falles, yet it cannot erre in foundation to death; the errours of Gods children be cureable. Some may heere say, If all men and Churches be subject to errour, then it shal not be good to joine with any of them, but to separate from them all. I answer, though they may and doe erre, yet we must not separate from them, so long as they doe not separate from Christ.

The second combate in the mind, is betweene faith and unbeleefe. For faith is imperfect,

and

and mixed with the contrary, unbeleefe, presuming, doubting, &c. As the man in the Gospel saith, *Lord I beleeve, helpe my unbeleefe.*

By reason of this fight, when unbeleefe prevaileth, the very child of God may fall into fits and pangs of despaire: as *Iob* and *David* in their temptations did. For *David* once considering the prosperity of the wicked, brake out in this speech,
Psa.73.13. *Certainely I have cleansed mine heart in vaine, and washed mine hands in innocency.* Yea, this despaire may be so extreme, that it shall weaken the body and consume it, more then any sicknes. No man is to thinke this strange in the child of God. For though he despaire of his election and salvation in Christ, yet this desperation is neither totall nor final

finall. It is not *totall*, because he doth not despaire with his whole heart, faith even at that instant lusting against despaire. It is not *finall*, because he shall recover before the end of this life.

To proceede, the combate in the will is this. The will partly willeth and partly nilleth that which is good at the same instant: and so likewise it willeth and nilleth that which is evill: because it is partly regenerate, and partly unregenerate. The affections likewise, which are placed in the will, partly embrace, and partly eschew their objects: as Love partly loveth, and partly doth not love God, and things to be loved: Feare is mixed and not pure, (as Schoolemen have dreamed,) but partly *filiall* partly *servile*,

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causing the child of GOD to stand in awe of God, not onely for his mercies, but also for his judgements and punishments. The will of a man regenerate is like to him that hath one legge sound, the other lame: who in every steppe which he makes, doth not wholly halt, or wholly goe upright, but partly goe upright, and partly halt. Or like a man in a boate on the water: who goeth upward, because he is carried upward by the vessell: and at the same time goes downward, because he walks downeward in the same vessell at the same instant. If any shall say, that contraries cannot be in the same subject: the answer is, that they cannot, if one of them be in his full strength in the highest degree: but if the force of them both be delayed and weak-

In gradibus remissis, non in summis.

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ned, they may be ioyned together.

By reason of this combate, when corruption prevaileth against grace in the will and affections, there ariseth in the godly a certaine *Deadnesse* or *Hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull judgement: but the answer is, That there be two kinds of hardnesse of heart; one which possesseth the heart, and is never felt: this is in them, who have their consciences seared with an hot yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softning their hearts. And indeed this is a fearefull judgement. There is another hardnesse of heart which is felt; and this is not so dange-

Eph. 4. 19.
Zach. 7. 11

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rous as the former: for as we feele our sickenesse by contrary life and health: so hardnesse of heart, when it is felt, argueth quicknesse of grace and softnes of heart. Of this *David* often complayned in the Psalmes: of this the children of Israel speake

Esd.65.17 when they say, *Why hast thou hardned our hearts frõ thy waies?* Thus much of the manner of the combate in particular: before we proceed any further, let us marke the issue of it, which is to prevaile against the flesh.

The spirit prevaileth against the flesh at two times: in the course of mans life, and at his end; but yet with some foiles received.

I say the Spirit prevailes not in one instant, but in the whole course of mans life: So Saint

Ioh.5.19. *Iohn* saith, *He which is begotten*

of God sinneth not: for he preserveth himselfe: the grace of God in his heart ordinarily prevayling in him. And *Paul* makes it the property of the regenerate man *to walke according to the spirit*, which is not now and then to make a steppe forward, but to keepe his ordinary course in the way of godlinesse. As in going from *Berwicke* to *London*, it may be a man now and then will goe amisse: but he speedily returneth to the way againe, and his course generally shall be right. Rom.8. 1.

Againe, the spirit prevayleth in the end of a mans life; for then the flesh is utterly abolished, and sanctification accomplished: because no uncleane thing can enter into the Kingdome of Heaven.

Thus further must be conceived,

ued, and when the ſpirit pre-
uayles, it is not without reſi-
ſtance and ſtriving: as *Paul* te-
ſtifieth, *I doe not the good which I*
would, but the evill which I would
not, that doe I. Which place is
not to bee underſtood onely of
thoughts and inward motions
(as ſome would have it) nor of
particular offences: but of the
generall practiſe of his duty or
calling, through the whole
courſe of his life. And it is like
the practiſe of a ſicke man, who
hauing recouered of ſome gri-
vous diſeaſe, walkes a turne or
twaine about his chamber, ſay-
ing, Ah, I would faine walke up
and downe, but I cannot: meа-
ning, not that hee cannot walke
at all; but ſignifying that he can-
not walke as he would, being
ſoone wearied through faint-
neſſe.

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I added further, that this prevailing is without foiles. A foile is, when the flesh for the time vanquisheth and subdueth the spirit. In this case the man regenerate is like a souldier, that with a blow hath his brain-pan cracked, so as he lies groveling, astonished, not able to fight: or like him that hath a fit of the falling sicknesse, who for a time lyes like a dead man. Hence the question may be mooued whether the Flesh preuailing doth not extinguish the Spirit, and so cut off a man from Christ, till such time as he be ingrafted againe. The answer is this: there be two sorts of Christians: one, who doth onely in new and name professe Christ: and such an one is no otherwise member of Christs mysticall body, then a woodden legge

ſet to the body is a member of the body. The ſecond is he that in name and deed is a lively part and member of Chriſt. If the firſt fall, he cannot be ſaid to be cut off, becauſe he was never ingrafted. If the ſecond fall, he may be and is cut off from Chriſt. But marke how he is not wholly cut off, but in ſome part, namely, in reſpect of the inward fellowſhip and communion with Chriſt, but not in reſpect of conjunction with him. A mans arme taken with the dead palſie hangs by, and receiveth no heate, life or ſenſe from the reſt of the members or from the head; yet for all this, it remaines ſtill united and coupled to the body, and may againe be recovered by plaiſters and phyſicke: ſo after a grievous fall the childe of God

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feeles no inward peace & comfort, but is smitten in cōscience, with the trembling of a spiritu-all palsie for his offence: and yet indeed still remaineth before God a member of Christ in respect of conjunction with him, & shall be restored to his former estate after serious repentance.

And God permitteth these foiles for weighty causes: first, that men might be abashed and confounded in themselves with the consideration of their vile natutes; nor learne to swell with pride, because of Gods grace. *Paul* saith that after he had bin rapt up in the third heaven, *the Angel of Satan was sent to buffet him*, and (as we said) to beate him blacke and blue, that he might not be exalted out of measure: The second, that we may learne to deny our selves, 2 Co.12.7.

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and cleave unto the Lord from the bottome of our hearts. *Paul* saith that he was neere to death,

2 Cor. 19. *That he might not trust in himselfe, but in God who raiseth the dead.*

Thus much of the manner of the combate: now followeth the cause of it.

The cause is the contrariety that is betweene the flesh and the spirit. As *Paul* saith, *The wisedome of the flesh is enmity to God.*

Rom. 8.

Hence we are taught, that since the fall there is no free-will in man in spirituall matters, concerning either the worship of God, or life everlasting. For flesh is nothing else but our naturall disposition, and man is nothing else but flesh by nature: for the spirit comes afterward by grace: and the flesh is fla

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contrary to the spirit, which makes us do that which is pleasing unto God. Wherefore the will naturally is a flat bondslave unto sinne.

Againe, hence we may learne that it is not an easie matter to practise Religion: which is to live according to the spirit, to which our naturall disposition is as contrary as fire to water: wherfore if we will obey God, we must learne to force our natures to the duties of godlinesse, yea, even sweat and take paines therein.

Lastly, here we may learne the nature of sinne. The spirit is not a substance, but a quality: and therfore the flesh which is nothing else but originall sin, and is contrary to the spirit, must also be a quality: for such as the nature of one contrary is,

such is the order. There is in every man the substance of body and soule, this cannot bee sinne, for then the spirit also should be the substance of man. There is also in the substance, the faculties of body and soule: and they cannot be sinne, for then every man should have lost the faculties of his soule by *Adams* fall. Lastly, in the faculties there is a contagion or corruption which carrieth them against the law: and that is properly sinne and the flesh, which is contrary to the spirit.

The fourth point is, touching the persons in whom this combate is. *Paul* sheweth who they are, when he saith, *So that ye cannot &c.* where it appeares, that such as have this combate in them, must be as the Galatians, men justified and sanctified:

ed: and yet not all such, but onely they that be of yeeres: for the infants of the faithfull, howsoever we must repute them to belong unto the Kingdome of Heaven, and therefore to be justified and sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirit, which standeth in action. As for those which be unregenerate, they never felt this fight. If any say, that the worst man in the world when he is about to commit any sinne, hath a strife and fight in him; it is true indeed: but that is another kind of combate which is betweene the conscience and the heart. The conscience on the other part terrifiing the man from sinne: the will and the affections haling and pulling him thereunto: the will

and the affections wishing and desiring that sinne were no sin, and Gods commandement abolished: whereas contrariwise the conscience with a shril voice proclaimeth sinne to be sinne. This fight was in *Pilate*, who by the force of his conscience feared to condemne Christ: and yet was willing, and yeelded to condemne him, that he might please the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say that this combate was in Christ when he said, *Father, if it be thy will, let this cup passe from me, yet not my will but thine be done*: Indeed here is a combate, but of another sort; namely, the fight of two divers desires; the one

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was a desire to doe his Fathers will in suffering the death of the Crosse: the other a naturall desire (which was no sinne but a meere infirmity of humane nature) whereby he in his manhood desires (as the manner of Nature is to seeke the preservation of it selfe) to have the cursed death of the Crosse remooved from him.

The fifth point is, the effect of this combate, which is, to make the man regenerate, *That he cannot doe the things which he would*: and this must be understood in things both good and evill.

And first, he cannot doe the evill which he would, for two causes. First, because he cannot commit sinne at what time soever he would. S. *Iohn* saith, *He that is borne of GOD, sinneth not,* 1 Ioh. 3. 9.

neither can he sinne, because he is borne of God, that is, he cannot sinne at his pleasure, or when he will. *Ioseph* when he was assaulted by *Putiphars* wife to adultery: because the grace of God abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God?* he could not then sinne. *Lot*, because his righteous heart was grieved, in seeing and hearing the abominations of Sodom, could not then sinne as they of Sodom did. Hence it appeareth, that such persons as live in the daily practice of sinne against their owne consciences (though they bee professours of the true Religion of Christ) have no soundnesse of grace in them.

Secondly, the man regenerate cannot sinne in what manner he would

would: and there be two reasons thereof. First, he cannot sinne with *full consent* or will, or with all his heart: because the will so far forth as it is regenerate, resisteth and draweth backe; yea, even then when a man is carried headlong by the passions of the flesh, he feeleth some contrary motions of a regenerate conscience. It is a true rule, that sinne doth not reigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly, and partly against his will. As the mariners in the tempest, cast *Ionas* into the sea willingly: for else they had not done it: and yet against their wils too: which appeares be-

becauſe the prayed, and caſt their goods out of the ſhippe, and laboured in the rowing againſt the tempeſt, and that very long before they caſt him out. And herein lies the difference betweene two men committing one and the ſame ſinne; the one of them being regenerate, the other unregenerate. For the latter ſinnes with all his heart and with full conſent, and ſo doth not the firſt. Secondly, though he fall into any ſinne; yet he doth not lye long in it, but ſpeedily recovers himſelfe, by reaſon of grace in his heart.

Here it is manifeſt, that *ſins of infirmity* are committed onely of ſuch as are regenerate. As for the man unregenerate, he cannot ſinne of infirmity, whatſoever ſome falſly thinke. For he is not weake, but ſtarke dead

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in sinne. And sinnes of infirmity are such onely as rise of constraint, feare, hastinesse, and such like sudden passions in the regenerate. And though they sinne of weaknesse often by reason of this spirituall combate, yet they do not alwaies; for they may sinne against knowledge and conscience, of presumption. To come to the second point: the regenerate man cannot *doe the good which he would*: because he cannot doe it perfectly and soundly, according to Gods will, as he would. *Paul* saith, *To will is present with me, but I finde no meanes* (κατεργάζομαι) *perfitly to doe that which I would.* In this point the godly man is like a prisoner that is gotten forth of the gaole, and that he might escape the hand of the Keeper, desires and strives with all his heart

Rom. 6. 18

heart to runne an hundred miles in a day; but because he hath straight & weighty bolts on his legs, cannot for his life creepe past a mile or twaine, and that with chasing his flesh, and tormenting himselfe. So the servants of God doe heartily desire, and indeauour to obey God in all his commandements: as
2 Kin. 23. 25. it is said of King *Iosias*, *That hee turned to God with all his heart, with all his soule, with al his might according to al the lawes of* Moses, *&c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakly, with divers slips and falls.

Thus much of the combate: now let us see what use may be made of it.

First of all, by it we learne what is the estate of a Christian man

man in this life. A Christian is not one that is free from all evill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conversation: for such an one is a meere device of mans braine, and not to be found upon earth. But indeed he is a sound Christian, that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods Spirit. Againe, here is overthrowne the Popish opinion of merit, and Iustification by workes of grace, on this manner. Such as the cause of Workes is, such are Workes themselves. The cause of workes in man, is the mind, will, and affections sanctified:

fied: in which, the flesh and the spirit are mixed together, as hath bin shewed before. Therefore workes of grace, even the best of them are mixt workes, partly holy, and partly sinnefull. Whereby it is evident to a man that hath not common sense, that they are not answerable to the righteousnesse of the Law: that therefore they can neither merit life, or any way justifie a man before God. If any reply, that good works are the works of Gods Spirit, & for that cause perfectly righteous. I answer, it is true indeed, they come from the holy Ghost that cannot sinne, but not onely or immediately. For they come also from the corrupt mind and will of man, and in that respect become sinfull; as sweet water issuing out of a pure fountaine, is

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by a filthy channell made corrupt.

Thirdly, we doe hence learne that concupiscence or originall sinne, is properly and indeed, sinne after baptisme; though it please the Councell of Trent to decree otherwise. For after baptisme it is flat contrary to the spirit, and rebels against it. Papists obiect, that it is taken away by baptisme. *Answ.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christs death in baptisme: the third, that is, the corruption remaineth still: but marke in what maner: it remaines weakened, it remaines not imputed to the person of the beleever.

Lastly,

Lastly, hereby weare taught to be watchfull in prayer: *Watch and pray* (saith Christ,) *&c. for the spirit is ready, but the flesh is weake. Rebecca*, when two twinnes strove in her wombe, was troubled and said: Why am I so? wherefore shee went to aske the Lord, namely, by some Prophet. So when we feele this inward fight, the best thing is, to have recourse to God by prayer, and to his word, that the spirit may be strengthened against the flesh. As the children of Israel by compassing the city of Iericho seven dayes, and by sounding rammes hornes, overturned the walles thereof: so by serious invocation of Gods name, the Spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

The

the Flesh [illegible]

The voyce of a man

1. Carnal, of
   - Evill, *I doe that* [illegible] *is evill, and I* [illegible] *it.*
   - Good, *I doe not* [illegible] *which is good, and* [illegible] *not doe it.*

2. Regenerate, of
   - Evill, *I doe th* [illegible] *which I would not.*
   - Good, *I doe not doe the good whith* [illegible] *would.*

3. Glorified, of
   - Evill, *I do not tha* [illegible] *is evill, and I* [illegible] *doe it.*
   - Good, *I doe tha* [illegible] *is good, and I* [illegible] *it.*

LAVS DEO.


SACRO ANG. LYCEI PROCVLA.